THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—DANIEL 2: 44.

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THE GENERAL CONFERENCE.

THE OPENING DISCOURSE OF PRESIDENT JOSEPH F. SMITH.

THE seventy-fourth semi-annual conference of the Church of Jesus Christ of Latter-day Saints met in the Tabernacle at Salt Lake City, beginning Sunday, October 4th, 1903, at 10 a.m. A great congregation was in attendance.

THE PROCEEDINGS.

There were present of the general authorities: Of the First Presidency, Joseph F. Smith, John R. Winder and Anthon H. Lund. Of the Council of Twelve Apostles: John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot and Hyrum M. Smith; Presiding Patriarch of the Church, John Smith; First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells and Joseph W. McMurrin; of the presiding Bishopric, William B. Preston, Robert T. Burton and Orrin P. Miller. There were likewise a large number of presidents of stakes, their counselors, presidents of missions and other leading men of the priesthood.

The choir sang the hymn which begins, "Sweetly may the blessed Spirit." The opening prayer was offered by Elder Charles W. Penrose. The choir sang, "May we, who know the joyful sound."

PRESIDENT JOSEPH F. SMITH SPEAKS

I am grateful to see the large attendance present at the opening of this semi-annual conference, and I sincerely hope that throughout the sessions of

our conference our people may continue to attend and participate in whatever duties or labors may be necessary to be performed during this conference.

I would like all Latter-day Saints to feel in their hearts that the work in which they are engaged is not only the work that God has instituted in the latter days, but that it is a work in which each individual member of the Church is deeply and vitally interested. Every man and every woman should feel a deep and an abiding interest in the work of the Lord, in the growth and development of the great latter-day cause, which cause is intended for the redemption of all men from the powers of sin, from all its contaminating effects, for the redemption of man from his own weakness and from his own ignorance, and from the grasp that Satan holds upon the world, that men may be made free; for no man is or can be made free without possessing a knowledge of the truth and obeying the same. It is only the possession and observance of the truth that can make men freemen, and all those who do not possess it and who do not obey it are slaves and are not freemen.

RIGHTEOUSNESS NECESSARY.

It is only by obedience to the laws of righteousness, to the laws of God, that men can rise above the petty weaknesses of mortality and exercise that breadth of affection, that charity and love, that should actuate the hearts and the minds of the children of men. The Gospel as it has been restored in the latter day is intended to make men free indeed, free to choose the good and to forsake the evil, free to exercise that boldness in their choice of that which is good, by which they will not shrink from doing that which they are convinced is right, notwithstanding the great majority of the people of the world may point at them with the finger of scorn and ridicule. It requires no especial bravery on the part of men to swim with the currents of the world. When a man makes up his mind to forsake the world and the ways of the world and the follies and the sins and the ignorance of the world and identify himself with God's truth and with God's people in the world, who are everywhere spoken evil of, it takes courage, it takes manhood, it requires independence of character, it requires superior intelligence and a determination that is not common among the children of men; for men shrink from that which is unpopular, from that which will not bring them praise and adulation, from that which will in any degree tarnish that which they call honor or a good name.

THE WAYS OF THE WORLD.

The Latter-day Saints are a people who have been and are still familiar with the ways of the world, who have been formerly associated with the various religious denominations extant in the world, who are familiar with the various religious creeds existing in the world and all their ways, and they have had the courage in the face of all the opposition that they have had to meet, and the contumely that has been heaped upon them, to forsake their former creeds and to sever their former ties and relationships, and to forsake their kindred and their homes and everything that they have held dear, for the Gospel's sake; and they are not cowards; they are not slaves; they are not bondsmen, but they are freemen, because the Gospel of the Son of God has made them free. It is a knowledge of these things that will make a

member of the Church of Jesus Christ of Latter-day Saints an entity in the Church of which he belongs—a living factor, an active participator in the cause in which he is engaged, one who feels, deep down in his soul, the truth of the Gospel and the love that moves him to works of righteousness and causes him to become and to desire to become more and more united with those who are seeking to bring to pass in the earth the establishment of the kingdom of God and the reign of righteousness, that wickedness may be destroyed—wiped away—and truth prevail from sea to sea.

CONFERENCE MEETINGS.

My brethren and sisters, it was not and is not my intention to speak long this morning. I desired to make a few opening remarks at this conference, and the thought that seemed to be impressed upon my mind was that every Latter-day Saint here to-day should be here to-morrow, and should continue to attend this conference until it shall conclude on the sixth of this month, which is the semi-anniversary of the establishment of the Church of Jesus Christ of Latter-day Saints in the earth. I would like that all should feel that interest in the work in which we are engaged and the duties and responsibilities that rest upon them during this conference that they will be prompt in attending here, as they have been to-day. I felt that it would be useless for me to speak of this to-morrow, when it is possible that many might be absent, attending to business or pleasure. I take this occasion, therefore, while all are here to hear my voice and the voices of those that shall follow me, that you may know what we would like, what we desire, and that you may feel prompted in your own hearts to carry out this desire.

WORK IS GROWING.

I desire to say to this congregation that the work of the Lord, to the best of my knowledge, has continued to grow and spread since our last conference, last April, six months ago. I can see no evidence of weakness, or of weakening among the Latter-day Saints. Everywhere that I have had the pleasure and opportunity of traveling to visit the people, we have found them earnest in their work, earnest in their faith, earnest in their devotion to the kingdom of God in the earth, and living according to the knowledge that they possess, agreeable to the will of the Father, as it has been made known to them.

There have been great improvements. We have built and completed and dedicated many houses of worship throughout the various stakes of Zion during the six months that have passed. There are many more in the course of erection, and many will no doubt be completed and dedicated and ready for the service of the people before we shall assemble again six months hence.

NUMBERS AND STRENGTH.

The stakes of Zion continue to increase in numbers and in strength, save, perhaps in the larger centers or cities. We find that there is a disposition on the part of some of our people to desert the cities and those parts of the state that are more densely settled, and they are spreading out into newer countries and are building up other settlements and other stakes of Zion. While we feel that this is a necessity, to a great extent; we also feel that is unwise for our people to scatter abroad or leave their pleasant homes only when it becomes absolutely necessary for them to do so for their own good and for the

good of their increasing families. And yet, we would advise such as have no homes, say in Salt Lake, or in Ogden, or in the larger towns and cities of our state, who have no homes and no prospects of ever being able to obtain homes for themselves in these more crowded centers—we would advise them to turn their eyes and their course toward the newer settlements, where they may have the privilege of obtaining homesteads for themselves and building up homes for themselves and their children. When you do this, we would advise you to move under the direction and counsel of those who have these matters in charge that instead of scattering abroad you may gather abroad and establish yourselves in communities where you can have the advantages of schools, of meetings, of Mutual Improvement associations, and of all the other auxiliary organizations of the Church, and where you will be able to associate together in the community for self-protection and for self-culture and advancement in all that is good. We find that it is not those who desire the welfare of Zion that are disposed to scatter abroad, but those who love the truth and who are interested in the work of the Lord are always desirous of being associated with the people of God wherever they may choose to locate.

ALBERTA DIVIDED.

We have been under the necessity of dividing the Alberta stake of Zion because it had grown to such dimensions that it was a very great burden upon the presidency of the stake, in its undivided condition, to attend to all the duties that devolved upon them and to visit all the people. They had grown until they had scattered for a hundred miles or more from one point to the other. We divided it recently, making two stakes out of the one. There are other stakes that are growing, and we have already had appeals from the people and those who are in charge to establish other stakes out of the present existing ones, because of the increase of the people there and because of the extent of those stakes; and in the near future it will be necessary, no doubt, to make other divisions of stakes in order that the people may be visited by their presiding officers, and in order that all may be kept in touch with the spirit of the Gospel and the work in which they are engaged.

PROSPEROUS MISSIONS.

Our missions are almost universally in a prosperous condition. The work is progressing in Europe and upon the islands of the sea. There has been some little difficulty in the German mission, of late, but matters there have quieted down and our Elders continue to prosecute their labors as they are doing in other missionary fields. We have succeeded in completing and dedicating a very commodious and appropriate building in the city of Copenhagen; and also in Christiania, Norway, since the last conference; thus giving to these missions a permanency that they have not enjoyed to the same extent in the years that have gone by. Other meeting-houses for the people in other missions are in contemplation, and, perhaps, in the near future we may have headquarters for our Elders, and a mission house, or meeting-house, or church, if you please to call it that, in other mission fields, where we can advertise our name and our principles, and where we can have a permanent foothold and exhibit our works to those who are inquiring after the truth, and not leave the people, as in years gone by, under the impression that we are con-

stantly on the move in these distant lands, having no permanent abiding places there. Our mission in Great Britain, for instance, has continued for the last sixty years or more, and yet we have never attempted to build a house of worship there, and many of the people have supposed that we were only there temporarily, and that our work was only temporary. But we desire it distinctly understood that "Mormonism," as it is called, has come to the world to stay, and we expect to proclaim this Gospel to the nations of the earth until every nation, kindred, tongue and people shall have the privilege of hearing the sound of the Gospel and the voices of the servants of God, lifted up in warning and in testimony to them that God's judgments will come upon the world and that His righteousness has been made known and proclaimed from the heavens in the latter days.

DIED IN THE HARNESS.

We have unfortunately lost some three or four of our Elders, by the hand of death, in the mission field. We regret this very much, and we are impressed with the thought that it is greatly, or largely, due, in some instances at least, to the lack of caution and proper care on the part of the Elders themselves. I shall be most thankful and pleased and happy myself if the Lord will preserve me from the hand of death or from accidents or misfortunes, or calamities of any kind, after I have done all that I have the power to do, that I possess the wisdom to do for my own protection and preservation; and I shall feel that if God will preserve me after I have done the best I could to preserve myself, still I will give to Him the honor and the glory for all. If a man receives wisdom to guard himself against evil and against dangers, it is because God has bestowed the gift of wisdom upon him. It is said that faith is a gift of God, and so it is; but faith does not come without works; faith does not come without obedience to the commandments of God. Men do not receive the gift of faith, nor the gift of wisdom, nor the gift of understanding, nor a testimony of the Spirit of the Living God in their hearts, without they seek for it. The principle is: Thou shalt knock and it shall be opened unto thee; thou shalt ask, and receive; thou shalt seek if thou wilt find; and if you want wisdom, ask for it, as Solomon did; if you want knowledge and the spirit of testimony of God in your heart, seek for it—seek earnestly. Put yourself in a position whereby you will be worthy to receive it, then it will come to you as a gift of God, and His name will be, or should be, praised for the same.

APOSTLE YOUNG'S DEATH.

I am grieved to say to this congregation—and yet perhaps I should not express myself so—that since our last conference we have been deprived of the presence and counsel and influence of one of our beloved brethren, one of the Twelve, President Brigham Young. Of course you are all aware of this, still I mention it here that you may know that we do not forget those with whom we have been associated in life from childhood to old age, those, especially, who have been faithful in all their callings and in the missions to which they have been appointed. We revere their memory and we regret their absence from us to-day.

(*Continued on page 686*).

THE Mormons are sober, industrious, and thrifty.—BISHOP SPAULDING.

CAN WE IMPROVE OUR METHODS OF PREACHING THE GOSPEL?

BY PRESIDENT HUGH J. CANNON OF THE GERMAN MISSION.

EVERY conscientious missionary has, without doubt, asked himself this question many times. We have a host of Elders in the field and among them are some exceptionally bright minds, men who are capable of suggesting and putting into practice ideas which will increase their efficiency. We bear testimony that the Gospel is true; and we show our faith in it by devoting a considerable part of our lives entirely to its service. The Gospel being true, it is worth everything which we can give to it; and after we have made such great sacrifices to come out into the world, it would seem that no man would hesitate to do his very best merely because the strict performance of his duty entailed upon him some additional inconvenience. All will agree that the average Elder is anxious to do his whole duty, and the only question with him is how he can best do it. The missionary work of the Church has been carried on for over seventy years, and we have men in our communities who have been familiar with this labor almost from its incipiency. A talk with these veterans should be profitable, and if an investigation convinces us that in some respects their methods were superior to those now generally employed, it would be foolish to consider ourselves too far advanced to learn from them.

How was the Gospel preached by those who had the greatest success? What were the methods resorted to by them? Almost every man who went on a mission up to twenty-five or thirty years ago can say that he filled his mission without money from home. He dedicated himself to the Lord and felt that the Lord was able and willing to take care of him. It was no uncommon thing for one man traveling in that way to baptize several hundred people. Of course conditions have changed since that day, and the Saints at home are able to send the missionaries something, whereas in former days it was an impossibility. But the question might be asked, are we "proving" the world? Are we giving the people an opportunity to receive the blessing which will surely follow an act of kindness toward a true servant of the Lord? Occasionally the argument is advanced that the people in the world are so poor now that it seems cruel to share with them the little which they have. But are they poorer than they were fifty years ago? We all know people who testify that what they did for the missionaries brought down upon them the blessing of the Almighty, and their present comparative prosperity bears witness that their testimony is true. No Elder need feel like a beggar because he accepts the hospitality of poor people. He is able to leave a blessing with them which is worth many times the price of that which they gave him, and none will deny that the man who is depending upon the Lord for his daily food and his lodging at night will be very humble and put forth his very best efforts to please the Almighty.

The writer has long been convinced that the Elders would accomplish a greater work if they would move around more, whether they travel entirely without means from home or not. One of the teachings of the Church is that every good man, when the proper time comes, has a right to the priesthood. This is an individual work, and every member has his part to perform. The

men of a branch who have no priesthood and upon whom no responsibility has been laid need to be looked after and stirred up continually, and much of the time of the missionary is taken up in this way. These same men, after they are called to labor in a local capacity, will not only do their duty but will help in the work of reminding others of what is required of them. And by turning over to the local brethren the detail work of the branches, the visiting of Saints as teachers, etc., the missionaries are free to get into new fields and break new ground, and can distribute many more tracts and hold many more Gospel conversations; and it is no uncommon thing to find that the local priesthood is accomplishing more, judging by the number of baptisms, than the Elders themselves were doing. It often happens that Elders are kept in fields which are really unprofitable, merely because there are a few Saints who must be kept alive. Usually the local brethren, with an occasional visit from the missionaries, can do all that is required in such branches. Another thing, in some fields, particularly on the Continent, the missionaries are sometimes driven out, and new men are not allowed to come in. At such times the services of the local brethren are invaluable, and it is much better for the branch if they have already had some training before the responsibility is turned over to them. In the German mission there are at present about thirty men in Prussia, and as far as the writer is able to judge in the short time which has elapsed since the change was made, these thirty men, with the aid of the local brethren who have been pressed into service, will accomplish as much as ninety men have been doing. Their task is naturally not an easy one, as compared with other fields. In most cases they have no permanent rooms, and the result of this is that they spend their entire time among the people. They sleep in the homes of Saints and friends; they eat with them and pray with them. Men thus engaged almost without exception state that since this innovation they have begun to appreciate what real missionary work is.

An Elder to be successful must cultivate all sides of his nature. He cannot be a bigot or fanatic. He must be wise. If he has a strong, healthy body but is inclined to be indolent, he must urge himself to greater efforts. If he has a frail body and an energetic spirit, he must hold himself in check. The aims of the Latter-day Saints are so high and the requirements made of them are so great that even in this life one must be almost perfect to come up to the standard, and a one-sided man will be a failure, from the standpoint of the Gospel. A careful study of the men whom God has chosen to lead His work will convince one that He can only depend on men of good judgment, broad-minded men, men of great spirituality, but still men who are not so carried away by the contemplation of spiritual things as to forget that the practical, everyday questions of life also need attention. And particularly has He chosen men who are workers, and who are so clean and pure in their lives that they are susceptible to the slightest whisperings of His Spirit.

No Elder, the writer thinks, can read the experiences recorded in "Leaves from My Journal," "My First Mission," and other works, or listen to the unpublished experiences of the veterans of the Church without feeling that we can profitably return to some of the methods practiced by them. A thoughtful consideration of the experiences of these men will prove beneficial to any missionary, no matter what his qualifications as a preacher may be.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 22, 1903.

EDITORIAL.

THE BRITISH OFFER TO THE JEWS.

A NEW element has come into the Zionist movement of the Jews. When Great Britain offered to the sixth Zionist congress, held two months ago in Switzerland, a tract of land in East Africa, division occurred among the Jews. The opportunity to establish an autonomous Jewish state uuder British sovereignity was looked upon with favor by a great part of the congress and the matter was taken under consideration. The Russian delegation, however, to show disapproval, left the hall. Even in England there are Zionists who feel that the ideal is lost if the faces of the Jews are turned toward Africa instead of their beloved Jerusalem. From a large meeting of Jews held at Liverpool last Sunday it would appear that this is not the general view.

A resolution was adopted amid much enthusiasm that an affirmative report should be made to the British government. It appears that while some Zionists will leave the ranks if the new policy is adopted, many Jews who were outside, on account of their conviction that Palestine is at present beyond the hope of their people, will be active workers in the new movement.

There is no doubt whatever in the minds of the Saints that the Lord is inspiring Zionism, and that the ultimate home of Jewry will be in Palestine, with Jerusalem as a center. From Moses to John the Revelator the Prophets predicted the gathering of Israel and the latter day glory of Jerusalem. Jesus Himself declares that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The Book of Mormon is equally plain. Half a millennium before the Savior's coming Nephi, himself an Israelite, prophesied that after the Jews had been scattered and scourged, down to the time when they should be persuaded to believe in Christ, they should be gathered back again by the hand of the Almighty. Since this dispensation of the Gospel began, in the early part of the last century, no small part of the hopes and expectations of the Saints have been centered on the gathering of Judah. In 1830, among other glorious visions, Moses appeared to the Prophet Joseph Smith and committed to him the keys of the gathering of Israel. Five years later Elder Orson Hyde, sent by the Prophet, dedicated Palestine for the gathering of the Jews.

It may easily be that Judah shall have a preparatory place where the people may gather to escape the oppression of different nations and to learn how to govern themselves. No nation on earth could teach them better than Great

Britain. It may not be the time yet for the rehabilitation of Palestine; the times of the Gentiles may not yet be fulfilled. The proffered tract of land is a fertile one, and there will be no political obstacles such as meet the Jews in the domain of the Sultan. As one of the leading Zionists of England said, nations usually establish colonies from the mother country. In this case, however, possibly the colonies are to be founded first, and from them the mother country established. No serious Zionist has given up the idea that the ultimate home of the Jewish people—nation, as they hope—will be that promised land, given to their father Abraham four thousand years ago.

CHANGE IN MISSION PRESIDENCY.

Our readers will notice that President Lyman has been released from the presidency of the European mission, and that Elder Heber J. Grant has been called to the position. It is not certain when Elder Grant will reach Liverpool, or how soon after that President Lyman will depart for home. President Lyman intends to visit all the conferences that have not yet been held this fall.

President Lyman has felt for some time that Brother Grant would be his successor in the presidency of this mission, though no communication whatever has passed on the subject. He did not expect this to occur, however, for some time to come. Elder Grant has recently returned, it will be remembered, from his mission to Japan.

J. J. C.

The Newcastle conference will be held in the Temperance Hall (Gilkes Street entrance), Middlesbrough, Sunday, November 1st, 1903. Services commence at 10:30 a.m., 2:30 and 6:30 p.m. A cordial invitation to attend is extended to all.

THE MANCHESTER CONFERENCE.

The Manchester semi-annual conference of the Latter-day Saints was held in St. George's Hall, Lord Street, Oldham, on Sunday, October 18th, 1903, meetings at 10:30 a.m., 2:30 and 6 p.m., President John W. Saunders presiding. President Francis M. Lyman and the following traveling Elders were present: Benjamin R. Birchall, Henry L. Edwards, Charles B. Briggs, Daniel E. Rogerson, Charles M. McCarty, Hinman D. Folsom, George S. Smith, Ernest Kimball, Albert Manwaring, Samuel Armatage, Luke H. Crawshaw, Ephraim Bosworth, Lewis Hughes and Orson P. Matthews. Elder Mark A. Coombs of the Sheffield conference was also present.

After the usual opening exercises, sacrament was administered by Elders Crawshaw and Bosworth. President Saunders welcomed all and presented the general and local authorities of the Church. They were unanimously sustained by the Saints. The statistical report for the six months ending, September 30th, 1903, showed an average of 874 tracts, 21 books, 36 Gospel conversations, and 21 invitations into strangers' houses per Elder per month.

President Saunders reported the condition of the conference as favorable,

excepting financially, and this is due principally to the depression in the cotton trade. Referring to tithing, he said that none can afford to lose any of the blessings of the Lord. He advised the Saints to have consecrated oil on hand as well as "oil in their lamps." Elder Briggs showed the necessity of a thorough study of the Bible as the Word of God. Elder Kimball bore a strong testimony to the Lord's blessing those who keep the law of tithing.

President Lyman said this is a Church of continual work. Every member should be a constant worker. Activity is life. He referred to the necessity of prayer in times of prosperity and happiness as well as in trials. The Lord desires that we return unto Him in purity and perfection, both physically and spiritually.

A child of Brother Thomas was named and blessed by President Lyman.

At the afternoon meeting Elder Montgomery exhorted the Saints to obedience to the laws of the Gospel. Elder Smith explained the importance of baptism by immersion, as such baptism is essential to salvation. Elder Coombs advised all to read and study the Book of Mormon, and testified of its divinity. Elder Rogerson showed that baptism is for the remission of sins, hence infants need no baptism. He explained the mission of the Holy Ghost, and the promise of this gift "to you and to your children" applies to-day as well as formerly. Elder McCarty spoke of the importance of true repentance before baptism.

President Lyman said true faith inevitaby leads to repentance. True repentance and baptism administered by the proper authority brings the remission of sins. If any man will do the will of the Father, he shall know of the doctrine for himself. "Seek the assistance of the Lord in prayer."

In the evening service, Elder Birchall, referring to the fourth and sixth articles of our faith, explained from a scriptural standpoint that this was the plan and organization instituted by Jesus Christ. Elder Edwards explained that there is a general and an individual salvation. We are responsible for our personal deliverance. President Saunders said that Mormonism stood for all that is good and signifies a restoration of the Gospel. The Book of Mormon is included in this restitution according to the Prophets Isaiah and Ezekiel. The parable of the sower is illustrative of our work and ministry.

President Lyman explained that there is but one Spirit of the Lord which directs into all truth. With due respect to all denominations, said he, there is but one way and not many. He declared a combination of all principles and ordinances of the Gospel as essential to salvation. We do not worship Joseph Smith, Brigham Young or any other man but respect them, as other prophets, for their divine mission. We worship the Lord and Savior, Jesus Christ.

During the services a selected number of the Oldham choir, under the direction of Elder Birchall, rendered, "Nearer, Dear Savior, to Thee," "Lead Kindly Light," and "Count Your Blessings," which, with the well rendered hymns, assisted greatly in making the meetings interesting.

Saturday afternoon was profitably spent in council meeting with President Lyman. Reports of labor for the past six months were rendered, and the Elders expressed themselves as being much interested in the work of our Father's vineyard.

GEORGE S. SMITH, Clerk of Conference.

PRESIDENT LYMAN RELEASED.

THE following letter dated Salt Lake City, October 7, 1903, to President Lyman explains itself:

Dear Brother,

Your favor of the 22nd ult., with its encouraging items of news from the missions in Europe came to hand in the midst of the sessions of a very enjoyable general conference, wherein much valuable instruction was given and a very sweet spirit prevailed. On Sunday, the opening day, there was probably the largest attendance ever gathered at a conference in this dispensation. The regular and two overflow meetings were held in the afternoon, at which it is estimated fourteen thousand persons were present.

Yesterday, 6th inst., several matters were considered which will be of special interest to you. You were presented and sustained as the president of the Council of the Twelve Apostles; you were released from the presidency of the European mission to return home and Elder Heber J. Grant was appointed to succeed you in the duties of that responsible and honorable position. We cannot at this writing tell you the exact date that Brother Heber will leave here for Liverpool, but it is his intention to do so as early as his circumstances will permit. With regard to these details we expect to write you more fully in the immediate future.

The vacancy in the Quorum of the Twelve, caused by the demise of President Brigham Young was also filled, Elder George A. Smith being chosen and unanimously sustained to fill that position. We are satisfied you will rejoice with us in the choice of the Lord in this selection, and that, if present, you would have heartily joined your vote and voice with ours in sustaining him.

The teachings of the brethren who spoke at conference were, as is often the case, divided between the practical and the doctrinal. The necessity of the Saints keeping out of debt was again enforced, the tendency at the present time of the various Christian denominations to adopt divers principles of the Gospel as portions of their respective creeds was talked of at considerable length, the Saints were encouraged to develop the natural resources of the regions they already inhabit and, the roving, restless disposition shown by some to wander off into far distant parts was discouraged. Everything passed off very delightfully, with the exception of the weather, which was chilly and showery, but it did not seem to dampen the enthusiasm or much affect the attendance of the Saints.

So far as general news is concerned, nothing of special moment has occurred since last we wrote. The brethren of the Twelve are in good health, with the exception of Elder Marriner W. Merrill, who, much to our regret, did not feel well enough to attend the conference. Brother Winder is suffering from a slight cold, otherwise we ourselves are enjoying excellent health.

With the expectation of soon giving you a warm greeting at home, and with constant prayers for your welfare, we are, as ever,

Your brethren and fellow laborers,

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND.

THE SACRED TENTH: OR, STUDIES IN ANCIENT TITHE-GIVING.

BY THE REVEREND HENRY LANSDELL, D.D.

VII. THE ROMANS.

We are now approaching the end of our inquiries from non-Biblical sources, respecting Pagan tithe-giving, and we proceed to ask how far the practice obtained among the Romans, and some few other Pagan nations of ancient Europe.

As with the Greeks, so with the subjects of Rome, we are able to trace the custom to their earliest or legendary history. Hercules is the god most frequently mentioned among them, as the receiver of tithes. He was one of their chief, and most ancient, deities; his rites, as Livy testifies, having been first taken into use by Romulus, who founded Rome [some say B.C. 753]. Soon afterwards we come to a legendary king of Rome, Tarquinius Priscus [616—578 B.C.], who, having taken Suessa, is said to have paid a tithe of, at least, 400 talents of silver, to the gods in general. Later, that is about 458 B.C., we are told of another legendary hero, Marcius Coriolanus, who would not distribute his spoils to the soldiers till he had first deducted that which was sacred to the gods; and so likewise Marcus Horatius, after his victory over the Sabines, first separated whatever was to be dedicated to the gods.

Next in order of time, perhaps, should be mentioned an incident which speaks volumes for the reverence and sacredness with which the payment of tithes was regarded by Romans and Grecians alike, as recorded by Livy and Plutarch. After the conquest of the city of Veii by Camillus [395 B.C.], the Augurs, or temple prognosticators, made report that the gods were greatly offended, they knew not why, until the sacrifices enlightened them. Whereupon, Camillus stated publicly, that this was not at all surprising, for the State had gone mad, in not acquitting itself of its religious obligations. Moreover, his conscience would not allow him to pass over in silence the fact, that the spoil had not been properly tithed. Accordingly money was issued from the treasury to rectify this; and it was resolved that a golden bowl, [made of jewels brought by the women], should be carried to Delphi as an offering to Apollo.

Lucius Valerius, Lucius Sergius, and Aulus Manlius, being sent in a ship of war to carry the golden bowl to Delphi, were intercepted by the pirates of the Liparenses, and carried to Lipara. Upon this the chief magistrate, reverencing the name of ambassadors, and the offering, and the god to whom it was sent, and the cause of the offering, impressed the multitude also . . with [a sense of] religious justice; and after having brought the ambassadors to a public entertainment, escorted them with the protection of ships to Delphi, and from thence brought them back in safety to Rome.

We have instances of tithes being offered by more than one, also, of the Dictators. Thus Postumius, upon his victory over the Latins, tithed the spoils, and spent 40 talents upon sacrifices, and prayers, in honor of the gods, besides erecting a temple with what remained, to Ceres, Bacchus, and Proserpina. And similarly we read of Sulla, a celebrated Roman general and dic-

tator [born about B.C. 138], of whom Plutarch says the people were feasted in connection with the dedication of his tenths to Hercules.

Lucius Mummius, the Roman consul who captured Corinth and completed the Roman conquest of Greece, 146 B.C., is another example of a conqueror dedicating spoils of war to Hercules, under the name of *Sancus Semipater*, and this we learn from an inscription which says it was done, "according to ancient custom." And we have the case about a century later, of Cassius, whose estate before his Parthian expedition (53-51 B.C.) being computed at 7,100 talents, the tithe to Hercules is mentioned as a usual charge thereon.

It would seem, in fact, to have been the proper and ordinary thing for a Roman commander to offer a portion of his spoils to some deity, if we may believe the testimony of Servius, who lived in the fifth century, and who says that "it was a Roman custom when they made war, to promise some of the spoils to the gods, and therefore there was a temple at Rome, dedicated *Jovi Prædatori*; not that he presided over the spoils, but because some of the prey was due to him."

Nor was it military people only, among the Romans, who paid their tithe: for Plautus, a Roman dramatist, who died 184 B.C., refers to Roman merchants, who, from very early times, used to pay a tenth of their gains. His example occurs in the *Parasite* who, after reckoning up his profitable merchandize, says, "he must sell it as dear as he can, that he may spend the tenth upon Hercules." Travelers and tradesmen also, had their proper gods to whom they paid yearly tithes, as appears by that inscription in Scaliger, mentioning Cæsius, a merchant who yearly vowed tithes to Fortune, Apollo, and the deities of the way.

The same custom obtained, presumably, among Roman farmers; for Varro [116—27 B.C.], in his great work upon agriculture advises every man to pay tithes diligently of the fruits of his ground. Cicero, a contemporary of Varro, jestingly remarks that no man ever vowed to Hercules a tenth, in the hope of increasing his wits. Pliny [A.D. 23—79, who calls the tithes sent to Delphi, firstfruits] says, illustrating his point, the Romans never tasted their new fruits or wines till the priests had taken the firstfruits of them: and, as if nothing might go untithed, it would seem, according to Papinius [died 212 A.D.] that the Romans paid a tithe even of the beasts killed in hunting, namely, the skins, to Diana.

In addition to the foregoing facts, and definite statements, we have others of a more general character concerning the religious customs and opinions of the Romans in respect to tithe-giving. Varro says, "Our fathers used to vow the tithe to Hercules, nor did ten days pass without such a consecration, by which the people were feasted on free cost, and sent home with laurel crowns." Also Festus, as quoted by Paulus Diaconus, writes still more to the point, if possible, for he is reported as saying that the ancient Romans offered every sort of tithe to their gods.

We get further light on our subject from Diodorus Siculus who, writing in the first century before the Christian era, says that "Hercules, being very well pleased with the kindness of the inhabitants of Palatium, foretold them that after his canonication (as Spelman puts it) those who would consecrate the tenth part of their substance unto Hercules, should be very fortunate and

prosperous in the whole course of their lives; which continued, says Diodorus, a custom unto my time" [that is to the days of Julius Cæsar]. Then, prosecuting his point, Diodorus instances the case of Lucullus, and other wealthy Romans, saying, "Many Romans accordingly, not only such as were of very mean estates, but also many of the richest sort, have made these vows unto Hercules, to give him the tenth of all; and these subsequently becoming very wealthy, have accordingly given unto him the tenth; their estates amounting to 4,000 talents."

As for Lucullus, the Patrician and general, no less famous in war for his skill than in peace for his wealth and luxury, his villas were admired for their splendor. He expended fabulous sums on his table; was the first to introduce cherries into Italy; and was in fact one of the wealthiest men of his day; but after making an estimate of all that he was worth, he gave the tenth in oblation unto Hercules: which tenth was laid out upon many and sumptuous feastings to his honor, gifts to his temples, and the like. Spelman remarks also, that the Romans thought that the cause why Lucullus abounded so much above others in wealth was, that he paid his tithe so faithfully.

Nor was the fulfilment or non-fulfilment of a vow to pay tithe, treated as a light matter even in Roman law; for Ulpian, a celebrated Roman jurist of the third century, is quoted by Justinian to the effect that if, after having made a vow, a man died, his heir or executor was bound to pay what had been vowed.

THE GENERAL CONFERENCE.

(Continued from page 677).

THE JAPAN MISSION.

I am delighted to say to you, my brethren and sisters, that we are blessed with the return and presence of Brother Heber from Japan. He has been honorably released from that mission to return and to resume his labors here, or elsewhere, as he may be called and appointed. Brother Horace S. Ensign has been placed in charge of the Japan mission. Those that are laboring with him there are faithful, devoted young men; but Brother Heber can speak of them, when he shall speak, more fully than it is possible perhaps for me to do.

PROSPERITY AND DEBT.

There are many things, many subjects, that should, perhaps, be spoken upon and thought of during this conference. I desire to renew, in brief, what I said to you six months ago. Notwithstanding that we have had six months more of prosperity in the land—our crops have been unusually good this year, and the husbandman has been crowned with abundant harvest and has been prosperous in his labors—while prosperity has abounded throughout the length and breadth of the land of Zion, I want to tell you that there has not been so much prosperity abroad. We frequently hear of financial failures and troubles and difficulties. We hear of labor failures, or labor troubles in various parts of our land, and of wars and rumors of wars; but here in the midst of these mountain valleys, inhabited by the Latter-day Saints, the Lord has given us peace and has made us secure. Our business relations are

healthy; our business institutions are prosperous, and everything looks promising for the future; but, notwithstanding the promising outlook that we behold, I desire that my brethren and sisters will not become over-confident in this condition of affairs. I tell you it is better for us to be out of debt, free from obligations and mortgages, than it is for us to have mortgages plastered upon our homes, or upon our farms, or upon our stock, or anything that we possess in the shape of value. I again admonish the Latter-day Saints to aim and diligently endeavor to free themselves from debts. Get out of debt and keep out of debt, and then you will be financially free as well as spiritually free in possessing the principles of the Gospel.

LEARN TRADES.

I desire again to say that I would be pleased to see more of our young men learning trades instead of trying to learn professions, such as the profession of the law, or of medicine, or other professions. I would rather a man would become a good mechanic, a good builder, a good machinist, a good surveyor, a good farmer, a good blacksmith, or a good artisan of any kind than to see him follow these other kinds of professions. We need, however, those who are capable of teaching in the school, and I would like to see a greater interest manifested by our young men and young women in the normal training, that they might become proficient teachers and look forward to following this profession, because it is a most important one, and great results will follow the faithful performance of the duties and labors of those who are engaged in this profession. The training of our young, the giving of proper instruction to those that are seeking education, and creating facilities in our midst for all who desire not only the common branches of education, but the higher branches of education; that they may obtain these privileges and these benefits at home instead of being compelled to go abroad to complete their education.

ARTISANSHIP VS. PROFESSIONS.

Some of our friends took very grievous offense at what I said in respect to some of these things last April, I believe. I was sorry to hear what they said in relation to this. Why, bless your soul, the counsel that I gave last April in relation to these matters was in the interest of all parties and of all professions. I did not speak a disrespectful word of any profession. I simply advised, and I still advise, the young men of Zion to become artisans rather than to become lawyers. I would to God that every intelligent young man and woman among the Latter-day Saints was able to read law and be his own lawyer. I wish every man was his own lawyer. I wish that every man could and would study and become familiar with the laws of his state and with the laws of his nation, and with the laws of other nations. You cannot learn too much in these directions; but I think there are too many trying to become lawyers, or to be lawyers, for the good of that profession. They are eating one another up, to some extent. Not long ago a young man who had studied law and hung out his shingle here, after waiting for business, trying to stir up business, for some length of time, came so near starving himself and family that he came and wanted to know what to do. He could not make a living in the profession of law. I asked him what he had been doing, if he knew how to do anything else. He said, yes, he was a good printer. "Well, then,"

I said, "abandon the profession of law and take up the profession of printing; do something that you can do, and that you can make a living at." If he had any practise at all in law my counsel to him, if he had obeyed it—and he did—would have been a benefit to those who remained in the profession. There are some men, most honorable, most genuine and most intelligent, who are following the profession of the law. I wish I could say that much of all.

GET OUT OF DEBT.

Then, my brethren and sisters, get out of debt. My young friends, learn to become skillful in the arts and in mechanics and in something that will be material, useful in building up the commonwealth where we live and where all our interests are centered.

REMEMBER THE CHILDREN.

O, my brethren and sisters, I admonish you to look after your children, that they may grow up with proper habits, keeping the Word of Wisdom, keeping themselves morally clean and pure, avoiding the temptations and the allurements that beset them on every hand, that they may grow up to be men and women without spot and without blemish. This is the great desideratum of life, for me at least. For me to see my children following in the ways of sin, departing from the ways of uprightness, would be the most grevious affliction that could befall me. Death itself would be more desirable to me in preference to that.

Now, my brethren and sisters, I feel that it is not wise or proper for me to occupy more of the time this morning, though many other things should be said, might be said, and probably will be by those who will address us during this conference. I trust the proper attention may be given to their counsels, and that you may be built up in the faith, strengthened in the faith, strengthened and encouraged in our determinations to serve the Lord and keep His commandments and work righteousness and try to do good to all men, whether they be Latter-day Saints or latter-day sinners, it matters not. Let us do good to all men; that is our mission. It is our especial mission to lift up the bowed down, to strengthen the weak, to encourage those that are in doubt, and to lead on and up in the path of righteousness and of usefulness among men in the world, that we may be in deed, word and truth saviors upon mount Zion. That God may grant this to every one of us is my prayer, in the name of Jesus. Amen.

[TO BE CONTINUED].

CONTENTS:

The General Conference 673
Can We Improve Our Methods of Preaching the Gospel 678
Editorials:
The British Offer to the Jews ... 680
Change in Mission Presidency ... 681
The Manchester Conference 681
President Lyman Released 683
The Sacred Tenth: or Studies in Ancient Tithe-giving 684

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